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satisfied, could we look back upon a great act of national justice inflicted upon the Verres of the last century, who commanded the perpetration of such intolerable wrongs. Mr. Macaulay's splendid article is a wonderful literary performance; but, in smoothing over the enormities of Hastings's career as Governor-General of India, he employs his vast powers in a manner which inevitably corrupts the truth of history. Mr. Lunt has brought his argument to the standard of a sound morality, and has exposed the fallacies of the brilliant Englishman with courtesy, but with uncompromising allegiance to historical and moral truth. We commend this paper to the especial consideration of readers at the present moment.

The next article is a beautiful address delivered several years ago before the Massachusetts Horticultural Society. This is followed by a judicious and appreciative sketch of the Works and Character of Fisher Ames; and the next paper is a feeling and excellent notice of the late Hon. Charles Jackson. The volume closes with two brief but very pleasant papers, one upon Mr. Choate's well-remembered lecture on Rogers and his Times, and the last a "Shakespearian Research," being an ingenious criticism on a passage in *Romeo and Juliet*.

We have had great pleasure in reading this little volume. It is crowded with wise and weighty philosophy and thoughtful beauty. It is not likely to be hurried into immediate popularity among the lovers of impassioned reading; but it will gradually win its way to the minds and hearts of the reflective portion of the community, and will be cherished as embodying the well-considered opinions of one whose experience of life and literature and whose ripened culture give him a right to be heard.

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16.—*Mental Philosophy: including the Intellect, Sensibilities, and Will.*

By JOSEPH HAVEN, Professor of Intellectual and Moral Philosophy in Amherst College. Boston: Gould and Lincoln. 1857. 12mo. pp. 590.

WE would gladly devote a competent space to the analysis and criticism of this admirable text-book, and we may in a subsequent number recur to it in the endeavor to do it justice. It is distinguished by a complete and exhausting division, lucid arrangement, and a style at once concise and clear, simple and elegant. It makes no pretence to originality of speculation; but it shows that every topic discussed has passed through the crucible of the author's own mind, and where we could not anticipate novelty, we find freshness of statement and illus-

tration. The portion of the work which interests us the most is that on the Will. Here Professor Haven combats one by one the Protean forms in which the fatalism of the ancients comes up under successive philosophical and religious disguises. In treating of the Divine influence, he was compelled to cross the confines of theology, and has ably vindicated the freedom of the human will as guaranteed against intrusion even on the part of its Author, who yet, in his own reserved modes of access to the consciousness, may "present such motives as shall seem to the mind weighty and sufficient," and may thus lead to a right choice in the same way (though with a surer aim) in which men by the presentation of motives affect one another's free volitions.

We ought not to omit saying, that each leading division of this treatise is closed by an historical sketch of the progress of thought and the range of speculation on that one portion of intellectual science.

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17.—*Cosmogony, or the Mysteries of Creation: being an Analysis of the natural Facts stated in the Hebraic Account of the Creation, supported by the Development of existing Acts of God toward Matter.*  
By THOMAS A. DAVIES. New York: Rudd and Carleton. 1857.  
8vo. pp. 415.

MR. DAVIES is manifestly a man of extensive erudition, and a vigorous and independent thinker, but not a clear writer. His book is a fresh, and in many respects an original, discussion of the Mosaic Cosmogony, as affecting and affected by the facts and deductions of modern science. He maintains on philological and defends on scientific grounds the literal construction, by which the six days of creation are made days of twenty-four hours each. He meets the geological difficulties in the way of this interpretation, by supposing that the pre-Adamic fossil plants and animals never existed in any other than their present state. "The mineral fossil is the simple mineral aggregation of crystals, and presents no more proof of the animal's having lived on the earth, than the first tree did, when it came from the hand of God, of its previous existence." This theory was indeed suggested by Chateaubriand in his "Génie du Christianisme," and it was not unworthy of the conceited Frenchman, who loved to promulgate the vagaries of an errant fancy as the last dicta of philosophy; but we did not expect to see it revived or copied at this late day. "All things," it is said, "are possible with God"; yet with reverence we would maintain that it is not possible, because not consistent with his veracity, for him to create appearances which, by the legitimate con-